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This micrograph shows a cross-section of a polymer matrix with dispersed particles. The matrix is a light gray, granular material. There are several dark, irregularly shaped particles of varying sizes dispersed throughout the matrix. The particles appear to be solid and are not uniformly distributed.



With the evening meal comes first a bowl of lettuce, a scanty quantity of oil and vinegar, or instead a herring, a little bread, an apple, or radish, onion, or something of that sort.

An Inspirational Address by Mr. Walter

Notwithstanding the fact that Solritzo calls



[illegible]





## Religio-Philosophical Journal

PUBLISHED WEEKLY AT 90 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

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CHICAGO, ILL., Saturday, September 2, 1892.

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## VERY DARK SPOTS.

A dark, pestilential spot will be found wherever a lot of very orthodox druggery are assembled to discuss anything relating to spiritual powers. Such an "eclipse of faith" occurred at Saratoga, on the 14th of August, when the clergy who are gathered in great numbers in that fashionable resort, undertook to discuss "the faith-healing question."

The Rev. Dr. Whitlow, of Boston, related a number of the faith-cures of his friends, Rev. Cutter and Gordon, of Boston, but illogically gave them the cold shoulder, and repudiated all sympathy with such performances. The Saratoga Society, on the 14th of August, New York, followed with a paper written for this occasion. He commenced by saying that faith healers were either frauds, fools, or fanatics, and that there was no truth in the theory although he had never given it a thought. This remark was a very strange one for a man to make in discussing a question of this importance and any reasonable person would never have taken up such a question to which he had never given thought, but this seemed no obstacle to Dr. Spaulding for he continued to speak of reasonable things about those who believe in the omnipotence of God and that he had used up all of his strength in the matter, and that he was weary of the subject, and he even pronounced it blasphemous as disbelieving the power of God and arrogating to himself all knowledge.

But it remained for Rev. Dr. Cheever, of New York, to discuss the subject of faith-healing. He commenced by saying that all miracles were recorded in the Bible, and that he could mention a few of the most wonderful and wonders curiously wrought by man and were they attested by a thousand witnesses, he would not believe them. He then said that Jesus wrote the whole Bible from Genesis to Revelation and that he was literally all other records of the Bible, and that they are not worthy of notice, if it is used up all the power he possessed over eighteen hundred years ago. And curiously he said that faith and magnetism were but contrary devices of human inventions, and that those who practiced faith healing demanded that faith, faith, and the cure came last. He tore the revelation of the New Testament to pieces, as the revelation to said, had been given to him in the Bible. After quoting one who the revision would find no authority for retaining the Bible, he said that he had seen the Bible that it did not belong to the Bible, he said it was still put in it.

In a community that could tolerate the Bible, saying of Dr. Cheever, we need not be surprised at the act of intolerance, and we learn from *The Centinel*, that Dr. Hayward, the well-known magnetic physician, of Boston, while on a short visit to Saratoga, was summoned by the officers of the County Medical Society to comply with the law in registration, or under the anonymous law of prosecution. There was no legitimate law for this action of the Society, and Dr. Hayward could not have been indicted or convicted, as he was not practicing "physic or surgery," but simply magnetic healing. But malicious anonymous was the only object of the society. Local magnetic physicians they have not ventured to assault, but a visiting physician—they knew he could not afford to be detained beyond his engagements, to respond to a prosecution, and to permit the enemies of the faith-healing movement to freely enact. Dr. Hayward, therefore, withdrew from Saratoga and published a full account of the arbitrary proceeding in *The Centinel*. In the meantime, resident magnetic physicians in Saratoga, Troy and Albany are

undisturbed, because they can remain on the ground and defeat the conspirators.

It is time that the contemptible New York law should be abolished or modified—a law which the Albigenses themselves do not obey, and the tables might easily be turned upon them, by prosecuting them for practicing without registration.

Dark and dangerous spots in this country are numerous. The intense opposition to, and hatred of, magnetic healers, by the regular practitioners, is one, and the adulteration of drugs by those to whom they send their prescriptions is another. What is true in Philadelphia with reference to the adulteration of medicine, is undoubtedly true in Chicago. In reference to this matter, the *Tribune* of this city asks forth that the Philadelphia Press lately contained a most formidable list of the adulterations that are practiced, a few of which are as follows: Cinchona is most frequently adulterated by taking worthless barks and treating them with chinoline, which increases their alkaloidal strength; elm powder with flour and rye meal; wild cherry with saccharin and sugar; and with an adulterant of lead. *From* *Annals*. Dandelion is largely chicle. Pure rhubarb and colicium are rarely found. Ammonia is mixed with clay, and capsicum with onion salt, also with red lead, brick-dust, ground rice, turmeric, ground hanks, corn-starch, and horseradish. *From* *Lepidoderm* is adulterated with the starch of lentils, dextrine, resin, and potato-starch; ammonia with quartz, and assafetida with sulphate of lime. Adulterations are not always as harmless as the above. For instance, gun powder is adulterated with lead sulphate; dust; myrrh with sulphate of lime; opium with lead; castor oil with whale and cetone oil; olive oil with paraffine oils; wax with black earth coated with yellow wax; bergamot oil with alcohol; cinnamon with sugar; and clove oil with oil of turpentine. The light volatile oil, the nature of which is not yet known; lemon oil with petroleum; peppermint oil with castor oil and alcohol; assafetida oil with resin; cornelia oil with oil of lemon grass; and water-gum with chinoline. In a previous article, we have seen that gold in this and other markets it is almost always adulterated with a cheap, made from potato starch. It is called "triple taproot," but is sold by the majority of druggists, who do not take the trouble to explain its factitious nature, as it is half the price of the genuine, and while nourishing and not in any way deleterious in its effects, it is still not taproot. The article is just as impure as the solids. Aesthetic acid is adulterated with mannase, glucose, and iron filings; and crystals of tartaric acid, arsenic acid, and sulphuric acid with sulphate of sodium, sulphate of magnesium, and sulphate of lead; tartaric acid with sulphate of sodium and alum; iodine with sawdust, water, chlorine, and gold; iodine with an unknown substance, and with lead sulphate and magnesia with Rochelle salts and tartaric acid. Either is principally characterized by its uncleanliness, and out of eleven samples examined not one fulfilled the official requirements. Sulphate of quinine, much in vogue in medicine, is often sold for morphine. Mercury is adulterated with mononitrate salt. Cream of tartar, purchased from three wholesale and seven retail stores, contained "from 1 to 4 per cent. of tartaric acid; some had in addition carbonate of calcium, some had in addition carbonate of calcium, some had in addition carbonate of calcium, and some had in addition carbonate of calcium. Another sample contained 25 per cent. of tartaric acid. We also saw samples composed mainly of carbonate of calcium, of a little cream of tartar, and some starch and flour."

The list of pernicious, life-destroying adulterations kept by druggists, as set forth by the *Tribune*, is long and varied, and it is not well for the regular practitioners, who fear the benign influence of magnetic healers, to direct their careful attention thereto, and abolish the evil? In view of the fact, however, that many of the "regulars" practice in morphine bottles, is often sold for morphine. Mercury is adulterated with mononitrate salt. Cream of tartar, purchased from three wholesale and seven retail stores, contained "from 1 to 4 per cent. of tartaric acid; some had in addition carbonate of calcium, some had in addition carbonate of calcium, and some had in addition carbonate of calcium. Another sample contained 25 per cent. of tartaric acid. We also saw samples composed mainly of carbonate of calcium, of a little cream of tartar, and some starch and flour."

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## A False Official Statement.

We are in receipt of a printed card from the Northern Wisconsin Spiritual Congress, announcing the meeting of that association at Orono on September 1st, 2nd and 3rd, and advertising that "A. P. Ackery, the wonderful medium in his wisdom and wisdom and arms are materialized," "will be at the meeting," and further, that "Mr. Ackery is endorsed by all the Spiritualists present in the country." This postal card bears the names of the President of the Association, and the Secretary, Dr. J. C. Phillips. Ackery is not connected with "all the Spiritualists present," on the contrary he is widely known as a swindling adventurer, and Dr. Phillips has made a serious blunder which he will do well to rectify so far as possible. That Ackery may have some mediumistic powers is possible; that he is a rascal is well proven.

Deacon Moses Brown, aged about ninety years, departed this life at Morris, Ill., August 27th, 1892. He was born in Wrentham, Mass., Governor of Illinois; Hon. Charles E. Brown, Madison, Wisconsin, and Mr. E. A. Ross, of St. Charles, Ill. Deacon Brown was one of the oldest citizens of the State and his loss will be felt by many friends.

## Camp Notes from the Editor.

Having visited three Spiritualist camping grounds since leaving home, we felt that our knowledge of camps would be incomplete without an inspection of the Methodist camp. In 1855 the first Methodist camp was inaugurated on Martha's Vineyard. Leaving the cars at the wharf, we took a half-hour's ride on the steamer brought us to the landing at Cottage City, or Oak Bluffs, as that part of the city is called. A comfortable carriage and a Yankee driver afforded us facilities for an inspection of the famous resort. In 1855 the first Methodist camp was inaugurated on Martha's Vineyard. Leaving the cars at the wharf, we took a half-hour's ride on the steamer brought us to the landing at Cottage City, or Oak Bluffs, as that part of the city is called. A comfortable carriage and a Yankee driver afforded us facilities for an inspection of the famous resort. In 1855 the first Methodist camp was inaugurated on Martha's Vineyard. 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By JOHN C. BUNDY

All letters and communications should be addressed, and all renditions made payable to **JOHN C. BUNDY, CHICAGO, ILL.**

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CHICAGO, ILL., Saturday, September 9, 1893.

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## THE OLD STORY OVER AGAIN.

#### R. W. Sour Caught In the Act.

*The Publisher and Editor of the Religious-Philosophical Journal Makes the Acquaintance at Cuzco, of a Professor of Materia Medica and Therapeutics; Meets him again at Lake Pleasant Camp Meeting; Attends two Sessions with the Professor as Medium, and at the Second Sance Detects and Exposes him in the act of Personating a Spirit. A Plain, Straightforward Account of the Affair.*

In pursuance of duty to the public and in obedience to the readers of the JOURNAL, to give them the truth, however unpleasant it may be, I am obliged to announce that during the last week of the Lake Pleasant Camp Meeting, a medium whose professional card reads: "W. S. Sour, M. D., Professor of Materia Medica, University of Cincinnati, Ohio," exhibited a number of phenomena, the most striking of simulating spirit materialization; this, in the presence of twenty-one Spiritualists who had assembled in good faith to witness the phenomena, which reports from the following persons, who were present, and were participating as likely to occur. In order that the readers of the JOURNAL may be able to judge of the various issues likely to arise from this affair some preliminary remarks are necessary, also an account of the circumstances under which the medium was known as a medium was first brought prominently before the public some two or three years ago by accounts published in the JOURNAL, and elsewhere of successful experiments made with him for experimental slate-writing by Prof. F. H. Coffey, J. B. Stebbins and others. It was then that the public learned that others were familiar with various phenomena occurring in his presence, and subsequently from time to time accounts of most remarkable manifestations through his mediumship have been published. One of these recorded in the JOURNAL, was that of a slate-writing in Cincinnati, supposed to have been made under such conditions as to render the account of scientific value. Along with these favorable reports there came to me statements from frankly credible sources that he would not be able to write on a slate, and that in one case where I was informed by a credible person well-known in Cincinnati as a medium, that, Mr. Sour had been seen to trick in the slate-writing by my informant, who, upon informing others of what had been done, was met with expressions of incredulity. It was, therefore, not surprising that witnesses was mistaken. However the process was explained and the advocates of the improbability of deception on the part of Mr. Sour were advised to make their own observations; adopting this advice they were soon convinced that the medium was not a genuine medium, or an informant's claim.

I met Mr. Bour at Cassadaga Camp and held conversations with him on the sixteenth, seventeenth and eighteenth of August. He has a slight, lithe, wiry frame; is vivacious, active, rather loquacious but not offensively so; is impulsive and emotional, loves approbation and prefers that of people above his own station in life; nervous-bilious temperament; has quick perceptions and would excel in

any thing requiring delicate touch, skillful, rapid and exact manipulation; intelligent very active within the limits of its powers; deficient in strength of character, and likely to be governed in his acts by his associates and by the whims of the moment. He is, for the whole "not a bad fellow as the world goes"; has an ambition to rise in the world, but the lack of proper balance prevents this from leading him steadily to a straightforward career. He is not likely to be the enemy of unwise friends, but not likely to have bitter enemies; has not the strength or quality to engender hatred, though they might induce pity and if carried to the extreme a powerful contempt. Would not such a man be a good deal like the figure in the fable? As, says C. E. Watkins at times, but has not strength to resist the temptation if the necessities of the case seem to require it in order to gain his point. He is a man who in the quiet of his life would be a great natural, well-sounding citizen, a pleasant companion, but exercising no weight in public affairs. Already by the circumstance of his meditative life driven beyond the depth of his nature, his life is in great danger of being wrecked.

This, I believe, was my reading of the man in his infancy, and my opinion was confirmed in important particulars by those well acquainted with and very friendly to him. One of those most prominent at Cassadaga, a man of experience and standing, informed me that he had known the boy since he was born, and because the practice of his metaphysics as a business and earn his living in some other way, or he would "go to the devil." Mr. Saur told me several times that he was on a pleasure trip, and did not wish to see for phenomena at the hotel, but I did not let this deter me. I had the usual turn of his conversation, that he intended to take the advice to support himself by other business. His unreserved and correct opinions concerning those ardent friends, Redburn and Keeler, together with his general remarks, were all in the most judicious and his cordial manner entirely lated my good will, and when I met him later at Lake Pleasant, it was with real pleasure. On Sunday, the 29th, Mr. S. R. Nichols, of Brooklyn, informed me that a "sance had been arranged for the 30th, and that he would be present. I was told that Mr. A. T. Price, a member of the

Board of Directors of the camp meeting association, on the following Monday evening, and invited me to attend. As it is contrary to my custom to attend a *camp meeting* unless there is an opportunity to testify the results by further study, I accepted the invitation, and, finally as a matter of courtesy, attended at the last moment decided to attend. At the appointed time, twenty persons, all Spiritualists, I think, and most of them of long standing and great experience, assembled to witness what might come. The little singing school, of three or four, which had been placed in three or four rows diagonally across the room, facing the cabinet, which was made by suspending dark cloth curtains across one corner. Mr. Sear sat in the front row, immediately in front of where the curtains joined and within eighteen inches of the cabinet. He was the first to rise, and he told them that within a few minutes he would testify that he was and they could then do the same and were requested by Mrs. Sear to join hands. The light being extinguished, several verses were sung at different times. Mr. Sear did not become entranced as was seemingly expected, and shortly complaining of the heat, asked that a window be opened. The company then asked the company to make themselves comfortable, stating further that they need not continue with hands joined; that formerly he had supposed it necessary for sitters to observe the conditions usually insisted upon in such sances, but that he had found out it made no difference whether the company were comfortable and harmonious or not, who was

After the lamp was lighted, Mr. Soor repeatedly asked for *more light*, to which Mrs. Soor usually demurred, but a fair light was had. The manifestations were very peculiar, and at times very violent, at other times a whole object, not larger at any time than a handkerchief. One lady sitting next to Mrs. Soor exclaimed several times that she saw faces as the curtains slightly parted. At times the curtains were drawn up, and the head were projected through the parting in the curtains; the lady before referred to, declared it to be the face of her mother-in-law. From my position, to the left of the curtains, I saw a pale, thin, and very old woman, with the features of Mr. Soor, especially his nose, his mouth, but even this did not excite my suspicion, as I thought it likely that in accordance with a quack generally accepted, the patient would resemble the mother's without being like her. When the nurse, the affianced, Mr. Soor laughingly called my attention to the episode, said the lady was mistaken—that it was the head of a man, and was standing round, I thought no more of it than I should have done. I was, however before, realize how easy it is for some emotional natures to self-deceived in such places, as was Mrs. H., who sitting not more than eighteen inches from the curtain, saw the face of her mother-in-law, and the features of her mother-in-law.

After further waiting, the medium still unentranced, the room being oppressively hot, I quietly arose and passed out of the room without disturbing the proceedings. From others present I learned that soon after my exit Mr. Sour seemed to pass into the trance state and what purported to be one of his spirit guides spoke in substance as follows: "The medium has been in such a nervous condition owing to his surroundings during the day, that we have been unable to control sufficiently this evening to show material."

alized forms, but we will do so on the first evening this company will arrange to again be present. We care very little for the usual conditions. The spirits could show themselves were the medium in good condition, and will yet, so that all will be satisfied. The name of John Bundy will live and he will in the future be thanked by all for his work in elevating mediumship. We thank the friends for their kindness this evening; we feel great pleasure at their presence and desire to meet these again during the week."

Friday evening the 24th, was agreed upon for the next s<sup>e</sup>ance, and the sitting terminated with the most pleasant and hearty expressions of good will between Mr. and Mrs. Sout<sup>h</sup> and the company. After leaving Mr. Sout<sup>h</sup>'s, Mr. Sout<sup>h</sup> and I walked to the camp in company for an hour; during this time I learned of the efforts made during the day by a faction to prejudice Mr. Sout<sup>h</sup> against the company for whom he was to sit that evening. The fact that he had resisted their efforts, the words of appreciation for the work I am striving to do, purporting to be from his control, and his genial manner, produced both in me and my wife the warmest feelings for the medium, and I feel sure we parted for the night with mutual good will.

During the next four days I was daily approached by numbers inquiring as to Mr. Sour's mediumship. To all of these inquirers I stated that the testimony in favor of his mediumship seemed conclusive. I also announced that I had been asked to prepare an unfavorable judgment. I then remarked, I thought, to be a tendency that way among some of the New England Spiritualists, including mediums. Not an hour before the séance which proved so disastrous to Mr. Sour I talked him to Mr. Beale, and I give that gentleman the credit of having been the first to make me aware of the fact. I said, and so he went on, in earnest, that that conversation was a careful, friendly analysis of the man and his gifts, showing that I knew his weaknesses and his merits, and denied in every way to strengthen and assist him in keeping in the path of rectitude. I said, I would not be a party to such a thing, but, so many kind friends were anxious to remain longer that I put off the time to Friday, and then the solicitations to remain until the close of the camp were so numerous and pressing that I felt it discourteous not to heed them and the appeal to remain. I, entirely forgetful of the subject of the camp, I entirely forgot the question of Mr. Sour until it was called to my attention, less than two hours before the time. I also found

that President Beale had forgotten it. Mr. Nichols who was instrumental in making up the company for the service, exhibited great interest in the matter. Mr. Bour and his associates and evidently had the most implicit confidence in them, looking forward with great faith that remarkable spirit phenomena would be witnessed. This feeling apparently was shared by all. How fortunate, as they thought, in being among those who were to attend.

The second séance, at Mr. Bour's request, was to be held at Mr. Dillingham's cottage on the 25th inst. The company, numbering, August 25th, those who had attended the first séance, except three or four who had left the camp and whose places were filled by others, assembled at eight o'clock and were seated in the hall, the ladies on the right, the cabinet, certain, in the center, being about one foot therefrom: Dr. Joseph Banks of Greenfield, Mass., President of New England Spiritualists Camp Meeting Association; Mrs. Stevens, mother of Mrs. A. T. Pierce; Mrs. J. C. Bundy; Y. J. J. C. Bundy; Mrs. Mary Hawkes, daughter of President Beale; Mr. Rhynns, Brooklyn; Mr. Newman Weeks, Rutland, Vermont; Mrs. Newman Weeks; Mrs. J. C. Bundy; Mrs. J. C. Bundy; Mrs. A. T. Pierce, member of the Board of Directors New England Spiritualists Camp Meeting Association.

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through the opening in the passage way to the rear of the circle. The chairs were about eight feet at the widest place and five at the narrowest. My knees were probably about six feet from those of the person opposite, possibly less. The company as seated were uncomfortably crowded and some one suggested that two should sit inside the circle. Mr. Sour objected. As first seated next to Mr. Rhymer, a large man, I was crowded over 500 lbs. at the extreme left next the cabinet, but by direction of Mr. Sour gave his seat to Mrs. Griswold. Owing to the crowding of the chairs it was impossible for Mrs. Sour, who had charge of the lamp, to get her chair into the line, whereupon I suggested that there would be no harm in her being seated in front of and back of the circle, where she could see the proceedings.

Their again objected and directed, the whole sit in line; with some difficulty room for her chair was made. The evening was quite warm and Mrs. Sour in common with other ladies had been perspiring the night, many only in their wraps, and without any other covering. When we gathered in the morning, the closed doors the temperature was oppressively hot, so much so that most of the gentlemen, by consent of the ladies, removed their coats. Mrs. Sour when I had seen only a short time before, on the stool without a dress, and in a long, loose woolen wrap, with large sleeves, and a "Hudson's Bay" or "Hart Cloth," which in spite of the heat she did not remove. She was seated on the curve of the circle which, owing to the crowding of the company, pushed Mr. Pierce slightly to the front, so that later on after the light was extinguished, he was obliged to rise and move, and without intent on his part, and certainly to get into a more comfortable position his lower extremities were brought in front of those of Mrs. Sour. When Mr. Sour entered the room he shook hands with me and immediately took his position in the corner requested, and I was glad to see that he was anxious to which all gave a hearty assent. He offered to have his person searched, as he had offered to have done at the first dance.

Mr. One desiring to have the search made, Mrs. Sour requested the company to join hands and sing. The singing was commenced, and the demands were several times repeated with earnestness and not objected to by Mr. Sour. After the experience of the previous sitting, as herein before related, this request and Mr. Sour's compliance therewith were complied with, the slitters struck as rather strange. I very hardly think it excited suspicion. All being ready Mrs. Sour extinguished the lamp and the room was in darkness; those who sat upon the side with me could see a streak of light from the window, and I saw that some one called attention to it but said "Never mind that." Later on an opaque body was seen by some to pass between us and this streak of light. A dark circle was to be held in the air, and I saw it was the shadow from the cabinet in front of the medium might become entranced and the spirits have an opportunity to prepare for the work. When all was ready on the part of the spirits then the slitters were again raised and the materializations to be seen thereby. Immediately upon turning out the light Mrs. Sour requested that "Nearer my God to Thee" be sung, saying that, "calling a spirit by name, would bring it some if present when that hymn was sung."

With commendable promptness the manifestations soon began; phosphorescent lights being seen and different sitters exclaimed that they were being touched by hands. About 10:30 the lights began to appear on the boards of the floor, as though someone were stepping on them. In a few seconds Mr. Bundy was touched upon the shoulder farthest from me. Again I heard, and thistime felt, the boards being stepped on. I turned to see who it was, and instantly some of the sitters to my right were touched. Again I felt the boards move and Mrs. Hawkes, whose left hand was resting on my right hand was touched—upon the arm. I turned toward her and immediately certain that she was touched in front of us; the full sense of the manifestations, which was being perpetuated upon a company of earnest Spiritualists came over my mind, and I determined to be instant to prove to the sitters that I was not touching them in my exact position on the floor, and releasing my left hand from Mrs. Bundy's right, I thrust it forward and with a spring threw it around the trunk of a human form; in the same instant I felt the boards move and Mrs. Hawkes's left, and I threw that arm around the form and held the struggling figure. The arms of the figure being extended at the moment I gave the spring, I turned to the left, and forthwith opportunity was given for the "forty" opportunity to be given to me. I caught the figure by the

The man struggled and attempted to move toward the cabinet, but I had swung around to his back and fearing he might drag me too dangerously near the cabinet before a light could be struck, for which I was vigorously calling. I settled back and dragged him to the floor with me where we lay struggling with my right arm and leg over my captive. All this of course occupied but an instant of time, and with the first sounds of the struggle and my demand to "strike a light," Mrs. Sour sprang like lightning from these holding her hands, and with a loud shriek, "They are killing my husband," she grasped me by the wrist and with her other hand, partly covering the form, which, when the light was finally lighted, proved to be Mrs. Sour.

ter view of further developments herein after.

Mr. Nichols, her conduct tends to prove that when Mrs. Sour's quick ear caught the first sound of the straggle, she was in possession of her faculties, and that she was cognizant that her husband had been caught, as was that I held him in my arms.

We were found directly in front of my chair and about nine feet from the cabinet where I was having visited the spirit "re-embodied" in the chair.

Mr. Nichols and several others saw him boots, where he had placed them before leaving the chair, and I saw the feet of the "re-embodied" him as the lamp was lighted on the "table," and was apparently in a trance, without a sum of real, I am unable to state; the general feeling of the witnesses, with three or four exceptions, was that the trance was sham.

Most of these present, full of disgust, sorrow and chagrin at the dishonest and unbecoming look for termination of their hopes, and

turned and been inspired upon by the odium, dark to leave at once; dazed and dumb, unable at the unanimity of the attempt to be unable to give expression to their feelings. He turned about to leave, and accompanied with a look of incredulity, he saw the crowd of men without any real feeling, and he turned back and said substantially: "Notwithstanding the deception which the Nation has attempted to light, I still credit the evidence that genuine form materializes in the face of the evidence. I am not a materialist, so until that evidence is found to be untrue, worthy. My science must stand on its own merits, as I have been declaring for years. Whether this man was entranced and unseen, or whether he was in his normal condition, matters not, so far as I am concerned. The matter, which is, that every sitting for physical phenomena should be conducted under such conditions as to render deception by the human spirit impossible. I insist upon this as the only way to make the medium as good as that of the public."

During the melee Mrs. Sour declared that some one had dragged her husband from the cabinet, but the statement was too absurd for credence as he was found in my arms, and Mrs. Hawkes as well as Mrs. Bundy declared I had not stirred from my chair or released their hands until the moment of capture.

[illegible]

Tremendous excitement at once prevailed all over the camp, as each of the seance took up, the news of the exposure flying on the wind. After the exposure it came to be known that attendants upon other sittings had detected fraud, but knowing of the seance to be held at the house of Mrs. S. S. Brown, of Burlington, Vermont, attended on the Sunday evening preceding our first seance; she next went to Dr. Walter, of Cincinnati, who sitting next to her, Dr. Walker in the next room, the familiar faces of the attendants of Mr. S. S. Brown, and the enthusiastic patron of the medium. Upon this Sunday evening Dr. Walker recognized his daughter in a figure which showed at the side of the cabinet and very near him. Mrs. Brown declares she reached and bled, and uttered the words, "Walter, Walter, Walter," and again near Dr. W. it felt as if to get a better view of the beautiful spirit which was making Dr. W. so happy; and to her intense disgust she distinctly and unmistakably saw that the "lovely spirit" was nothing but a woman, and that she was the same woman. The medium and she followed the arm with her eye, to the body of the operator with her nose to the curtain. When the sitters were asked to see the medium sitting in his chair, Mrs. Brown declares she saw that no one was sitting in the chair, and that she was asked to give, in the shadow, a woman, and she is the only one who saw the woman, and she is the only one who saw the woman. Mrs. Brown relates other incidents almost equally

important." From another trustworthy and experienced Spiritualist, whose name I withhold by request, who attended Mr. Sour's sittings the evening of the 20th inst., I learned that the same creating of the floor boards was heard, and the odor of cigar smoke pervaded the hands which caressed my informant—Mr. Sour smokes. This witness says: "I left unsatisfied with results." A highly respected friend of mine, who attended the circle held the evening following, also expressed surprise. The medium said to me, "I am sorry," says: "There was no change in the form of the circle, and in seating, the medium's wife was so stationed as to sit with her dress fully billowing the curtain (of the cabinet) on the right side, thus suggested end of the house." The medium said to me, "I am sorry," says: "The medium asked, taking off his coat, about his collar and cuffs with the laughing remark that he wished to save his hair. He requested that if the 'Judge' (one of his circle, who was present) would take his circle, no more would grab than asked his wife to inquire of the 'Judge' if she stole his money." Here I will say, that after the company present at the exposure had dispersed, Mr. Sour claimed he had lost during the time he was holding the circle, about \$100 in money. He said he was met with no crookedness, but all could have been accounted for.

I again quote from the last witness:..... "Some five minutes elapsed before the 'Judge' controlled the medium, when he was quickly questioned by some present, 'Was the medium out of the cabinet?' Answer, 'No! he was dragged out by Mr. Tice.' 'Was it a pre-arranged plan?' Answer, 'Yes, it was.' But before the proper question was asked.....



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## VOL. XXIII

Readers of the JOURNAL are especially requested to send in items of news. Do not say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the rendition of joint or movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

## CONTENTS

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**THE GREAT ONE.**

**Force—Organized Life—Methods of Progress—Wrong and Right, etc.**

When we attempt to give a delusion of life, which will include all life, we can but express it by saying, that motion is life. Or, if we wish to make our definition more exact, our term would include both limited and unlimited life. The simplest organization would be one in which all parts are so connected that only the lower qualities of force could act, and give expression while the more complex organization would have more extended limits, and thus be able to express higher qualities of force. Force being the cause of all motion, it follows that the great fountain of all life is from some great center, from which originates all force. It is reasonable to assume that there is such a center, and that there is a center somewhere, and if so, that greater centers would naturally be the source and origin of all progress; therefore all of our progress must originate from some center, and therefore reach out and include all forms of lifeless matter. We call this center of all things the Great Center, or the Infinite. In countless worlds, there is organized and limited life; each organization being constructed

progressive in its nature, and it improved its quality, and elevated by its constant action the material and intellectual origin of all life. It made use of as a means by which force is elevated and raised to higher degrees of perfection, and it is the cause of the development of a limited life, within the one unlimited Organized Life, but is a temporary means and a limited force, and it is the cause of the cause and origin of all, and which governs all. Reason, intelligence, love, goodness, are different expressions of the central force in the life of the universe. Development of a material and limited organization. These higher results flow from the action and reaction of the central force of the universe, and results in the expansion and elevation of the central force of that organization, which is the cause of the development of the organization and development while it elevates each individual, and gives him personal gratification and satisfaction, and it is the cause of the greater and grander result—the elevation of all. The elevation of individual life is the cause of the elevation of the whole of life, but through this elevation of persons and individualities, the one great life is elevated, and all of life, finally, elevated to a higher degree of perfection, and the primal object of all motion, improvement and progress, is the elevation of that greater life, and the cause of the elevation of all by elevating all lower forms of life, to a degree of perfection, when all individual life is elevated to a higher degree of perfection, or results flowing from life, which we now recognize through our senses—such as reason, intelligence, love, goodness, and so forth. They are all expressions of life, but witnessed by us only in limited personal beings, and the cause of the elevation of the whole of life as the only origin of these qualities.

The personality does not originate these qualities, but the organization, when properly cultivated and reared, is enabled to give expression to them. The good, the right, the true, are qualities of life, which flow from a source far above all limited personalities and individualities. It is not surprising that limited personal beings in their conceptions of this Great One, should make it a personal being. We witness the personal human being

the highest visible expression of life, from which we naturally infer that the great life which rules and governs all must be a perfected organization, personality is considered a necessity to all life, when in fact it is only a stage in the process of becoming life in its lower stages of progression.

In gaining any conception of the Greatness of the world we face all our limited perspective, and the only thing that is not unattained; that state of being in which it is possible to continue in one, the commission of the world, the Greatness of the world. There is an apparent lucidity in the belief that a personality which must have been created as a part of the world, and which is as real as it would be to assert that a part can be equal to the whole. The Great One is life, and it is the only life that is not a part of an organized life and personality, and it is, therefore, the source of all knowledge and all power, and it is the only life that is not a part of the whole universe of life, it is at all places, at all times; it is life; it is power; it is intelligence; and from it flow all the qualities of the world, the intellect, the emotions, the moral, the spiritual.

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As a grand result is reached by one separate act, what language will describe the crowning result reached, when all separate acts are brought to their consummation—the commencement of time, reach the end of time, and form the greater time again.

Here is the great result for which all separate acts are brought to their consummation. All individualities and personalities; all individual lives were brought into existence. While we are brought into existence, we are brought into life which itself expression through the life of the universe. We are brought into life, love, goodness, kindness and sympathy, so far to appreciate them as qualities existing in the universe. We are brought into our limited observation and experience of life, we look upon personality as being the expression of the life of the universe. Personality is only an instrument through which the life of the universe is expressed. It is the harmony of sound, and it is only through different instruments that we are brought into the life of the universe. It is a small part of that greater harmony which fills the universe. Perfect life, undiminished life, is the life of the universe. These higher qualities which we see through the life of the universe, are brought into life and infinitely greater qualities.

In the line of individual progress, higher and higher we go, and the more we express, from which we will gain a consciousness of them as we advance, but to fully understand them, the perfect is thus necessary, when we become the One and the All.

With this view of the Great One—however imperfect the conception may be—it naturally follows that the more we know of Him, which individuals being can offer, is to cultivate their own being by doing right, and to be able to do good to others, and to have higher qualities of life and give them expression. In place of praying for blessings, dispassionately we should be able to do good; not asking but doing. The very effort to do what is right, and to do good to others without a thought of personal benefit or reward, is the best way to the perfection of the being. The unselfish act whereby no blessing is asked or even expected, is even more perfect than the best of prayers, the result flowing from the improved moral quality of the being, partly by the reflex action of the good, and partly by the motive that moves the being to activity.

The highest worship we can offer the Great One, is to so live as to give expression to those qualities which constitute The One. We never set up to our highest sense of rightness, duty, and love, in order to insist that this is the kind of worship that will flow from us to perfection. While the harmonious expression of these higher forces which flow from the Great One, results in goodness, love, and sympathy through individualities, any expression of force which is not harmony, results in discord which is positive wrong. The terms, right and wrong, include all that is good and all that is bad. The good is a result which flows from the harmonious action of the center of force, while wrong is the imbalance of the same forces under different conditions.

The same instrument which gives forth melody when properly tuned, will only give forth discord when it is out of tune. Here the origin of the melody and discord is the same, but the result is different; a difference caused by the condition of the instrument. The same may be said of the soul. Any individual that is low, base and uncultivated, is an instrument out of tune. He may be good, but he will give forth harmony or wrong, and to call this sin or evil cannot make him more than wrong. The only way to make an instrument good to a person is being—however exalted—wonderfully nearer reality that being good and pure in heart. The instrument is not good unless pure could originate; and being it is necessary to have another person being, from these nature all sin, wickedness, and wrongness originate. The only way to make reality renders is necessary to make the Wrong personality, for to assert that both light and darkness originate from one person, or perfect being, is too great an inconsistency to be accepted, even by those who disagree.

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Individualities; not a law prescribed, but the eternal and inherent obligation of nature which cannot err. In the vain search after a personal God, we look up towards that which is infinitely higher and greater; to the source and origin of all life in its onward progress to a higher perfection. This higher perfection is accomplished only when all individualities and all life unite again into the one life—the Great One. The following lines (composed by some one) in a measure express the thought contained in this short essay :

I sought for I sought the world around,  
But what I sought I never found;  
And yet I sought the world around,  
His name was everlasting love.

His name was everlasting love,  
At the center had its place;  
The everlasting systems round it whirled,  
From their sun, world began.

His influence radiated far,  
Beyond the distance of space;  
And raised the world around it,  
The sounding mass of force and strife.

His living flame, the lifeless coal,  
That burns to drive this machinery round,  
And what grandeur he is shown,  
When men are of his love.

### "Spirit Power over Birds."

BY S. D. MAY.

I read with interest an article in the JOURNAL of April 15th last, upon the subject which heads this article; and as I have some facts bearing upon the same, inciting an experience of my own, I herewith respectfully offer them to your readers.

In the 1st chapter of Genesis, it is declared that man shall have dominion over the fish of the sea, over the fowls of the air, and over the cattle, etc.; that this dominion exists in the 8th spirit-world in a special and qualified sense, and that sometimes, for ends of use or illustration, it is manifested in our mundane sphere, is a fact of which I have long been cognizant.

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It is familiar knowledge to the Spiritualists that the transition called death, brings to the unfranchised spirit an increase of psychic power, and in the light of this fact we can understand how persons in the "other world," like Van Ambler, can "speak" and "read" to those who turn to them for help. It is not for them to grow bolder than their glance, could, it were, permit them to do so. It is not for them to "speak" to those who are not "in tune" with their "spirit" life. All the exigency require it, get the mystery of them, and "shut their mouths," as is alleged in the case of Daniel of old when cast into their den.

The two following instances of "spirit" power, over the "dead," published before, will doubtless be new to many readers. The first relates to an incident which I read in the secular papers of Alabama many years ago - to the effect that after a gentleman of that State - I have forgotten the name, and

[illegible]

It is noted that one beautiful Sabbath morning in June, somewhere in the neighborhood of Lexington, while the Bishop was engaged in his usual ministrations, the diverse operations and manifestations of the spirit, a dove flew in through an open window, and after circling two or three times about the interior of the sanctuary, alighted on the Bishop's parsonage and looked at it—all saw it. In a few moments it flew out through the window toward the green fields and meadows where it had come. "I had this fact," continues the Bishop, "from the lips of the Rev. Dr. Com's own lips, and no truer man ever walked the continent of America."

The experience of my own, mentioned in the first of the above paragraphs, I should have thought of publishing first for your editorial. It belongs to a long list of beautiful and incredible experiences, which, for the last quarter of a century, have been made known to the world I may give to this world before I pass over.

[illegible]

Some of your readers may have known the name of the speaker, but I doubt if they knew he was a man of needed mark in his life. He was no distinction in our late war with Great Britain. In his path lay being a man of mark in the life of the nation. He was the son of the "silver tongued sinner." He was a great friend and admirer of Henry Clay and was a member of the Kentucky Legislature in 1845. Gen. Combs took the field and publicly advocated his election. "Upon the death of the speaker, the speaker of the House was no longer alive, an exchange gave this incident. The General while addressing a group of men meeting somewhere in the North took the floor and said, 'I am the eagle—mention that the remembrance was to be found in the daring independence of the eagle—mention that the remembrance was to be found in the daring independence of the eagle. . . . All at once some of the audience pointed upwards and shouted, 'An eagle! an eagle!' and the speaker, who was standing above an eagle was seen gracefully exhibiting his aerial gyrations in plain view of the audience. The speaker then said, 'I am quite exasperated. An eagle, by all the Gods'—a pertinent enough remark, upon the theory that the eagle had a hand in introducing the speaker before the House."

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### Michigan State Camp Meeting.

The ten day's camp meeting at Landing School, Sept. 2d, with an audience of 2,000 persons, who had listened, as best they could, to the preaching of the Gospel, leaves, to be discovered by A. E. Pinch, the audiences had been moderate in size in the past, but now they were large and sustained and the interest great. All the speakers advertised took part, except Mr. Runday, who was unable to attend. Mr. Pinch was well received on the part of Mrs. Silverston and was friends; Mrs. In. Porter gave aid and others took part of whom I do not know and who were not of the same opinion.

Mr. A. E. Pinch spoke earnestly on Sunday morning, advocating, at the close, a disunion of the churches, and a separation of the Liberator, and offering resolutions in favor of it. The resolutions were laid on the table, and the meeting adjourned, with the thought that they could not be regularly acted on until that time, and the exercises went on with very little further public notice of the subject, but the subject was discussed in the privacy of private thought and talk until next winter, when no doubt it will come up in regular session.

J. M. Potter presided with ease and firmness, the campers enjoyed their novel life and wishes were expressed that all might soon meet on their own ground, at Namoka. Many seemed to favor the formation of a society to educate the people in Spiritualism, but all wait the coming annual meeting. G. E. S.

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The Scotch pulpits have been indulging in a feast of denunciation in consequence of 15,000 persons witnessing the launch of a vessel on a Sunday.

The list of English clergy contains  
names.

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Science and Art.

There are over 100,000 acres under cultivation of tobacco in the United States, and the crop is valued at \$4,000,000 to \$5,000,000. The Louisiana tobacco is the most valuable, and is used for medicinal purposes. It is removed from Baton Rouge to Rapid parish, near Alexandria.

An improved machine has been invented that possesses at least one excellent feature. The frame is turned on pivots, so that the animal could turn on its back, and thus be used with as great ease as when tied to a rope or chain.

A machine has been produced in Hamburg for making "wood wool" suitable for stuffing purposes, and claiming superior advantage over sawdust. It converts chips of every kind of wood into shavings into a sort of fibre or flock.

For a number of years a German paper-maker has been utilizing the waste water from his engines, conducting it by ditches to and upon the meadows adjoining his mill. He asserts that his profit from his grass crop has been trebled.

Efforts have been made to produce electricity capable of collecting sugar from beets on the farm, and by the ordinary servants. A firm in the neighborhood of Paris claims to have succeeded in this. Practical lessons have been given, and with fair success, at their works.

Marguerite, of France, draws attention to the great waste of light, when it can be rendered such invaluable services as a manure, a preparation of sulphate of iron, one quart to twenty of blood, will convert the latter into a cake which, when dried, either by pressure or heat, will readily pulverize, and contain from 10 to 12 per cent. of albumen.

An Italian journal recommends the use of methylamine violet, also called Hofmann's violet, and Paris violet, for detecting free mineral acids in Vinegar. A solution of this dye, although containing but 0.1 per cent of water, will be changed to an ultramarine blue by mineral acids, even when they are very dilute, while organic acids do not affect the color.

When diluted with an equal volume of water, the linoleic acid of hydrogen can be used as a cosmetic on tender skin and for a month weekly. For cleansing the teeth, take some prepared chalk and put it on the tooth brush, then pour the peroxide over it. The result is excellent, and it is only necessary to use the peroxide once or twice a week to keep the teeth white and free from injurious deposits.

Hydro-phosphoric acid is the most important addition to the list of chemical products, is described as a white crystalline substance, very soluble in alcohol, and sparingly soluble in water, and characterized by a sweetish so great that the merest trace of the alcoholic solution in water gives it a distinct taste. Its discoverer, Dr. Constantin Falberg, estimates that it has from twenty to thirty times the value of other acids.

It should prove wholesome and profitable in quantity, with comparative cheapness. It may play an important part in the future social and industrial history of the world.

At the present time a railway carriage painted inside with the halma phosphoric paint, is included in the list of carriages. It is painted inside with the halma phosphoric paint, is included in the list of carriages. It is painted inside with the halma phosphoric paint, is included in the list of carriages.

Mr. H. J. Love, a Canadian, who has for two seasons been using whey as a fertilizer, reports favorable results. He has used it at one of his recent dairy meetings in Ontario. The whey from 1,500,000 pounds of milk mixed up at the factory is spread at a safe distance to avoid the smell, and deposited in a large vat. From this it is run into a tank on wheels provided with suitable rollers, taken to a piece of fallow ground, upon which loam for consuming the whey are kept, and there run and mixed with the soil. The troughs are moved from place to place occasionally to distribute the refuse equally on the surface.

Dr. McCull Anderson, in a paper on "The Diagnosis of Disease of the Skin," in the Medical Times and Gazette (1882), has shown the development of the disease known as favus (Favus) from its human beings to mice and then to the human being. He has shown that the mice, after the disease, and have been known to communicate it to the children. He has shown that the disease is not known to suffer from it. The danger of allowing children to handle domestic pets has been pointed out. It is probable that the disease is not known to suffer from it. The danger of allowing children to handle domestic pets has been pointed out.

A series of experiments has been recently conducted by Herr Kiesel, of Bremen, with the view of ascertaining the proportions of nicotine and other poisonous substances in the smoke of cigars. His paper, in *Dingler's Polytechnische Journal*, gives a useful resume of the results of his researches. He has shown that the smoke of cigars contains a large amount of nicotine, and that the smoke of cigars is more poisonous than the smoke of pipes.

Best as children and the ignorant are and hardly be blamed for falling into the wonder rather than they so seldom incur fatal consequences that they should sometimes eat leaves of an injurious plant. Some of our most admired flowers, which we have least with great care from cultivation, are associated with great danger to the very poisonous character. The narrow long leaves of the *Adonis vernalis* is a trifling poison; the delicate compound leaves of *Lobelia* have a narcotic and astringent juice which causes the most violent vomiting and has been undignified to death. The narrow leaves of the meadow saffron or autumn crocus give rise to the most violent vomiting and has been undignified to death. The narrow leaves of the meadow saffron or autumn crocus give rise to the most violent vomiting and has been undignified to death.

RAILROAD TIME-TABLE.

Table with 4 columns: Time, Station, Time, Station. Rows include Chicago, Rock Island and Pacific, and Chicago, Rock Island and Pacific.

VOICE OF ANGELS.

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1998























1990





of Nazareth in this world, the Master of the Nazarenes, who has been promised that he might commune with the children of earth and teach them the words he received from his Father in heaven. He was God's messenger, and mouth-piece and proclaimed to the world the messages he received from the Father; but I have no proof that he ever filled the office of a spiritual medium for modern Spiritualists. Nevertheless, I wish my brethren to understand that I am open to conviction should I receive proper evidence that he is presented to me. I must be read out of the church of modern Spiritualism, merely for dissenting from a dogma that I deem unscriptural, and in direct opposition to the unequivocal testimony of the Nazarine himself.

Carthage, O., Sept. 1, 1882.

















